

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"It is our privilege to follow the dictates of the Spirit of the Lord, and to have it for our guide and companion; and by doing this the blessings of the heavens will be upon us as fast as we are prepared to receive them."—WILFORD WOODRUFF.

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Price One Penny

THE FIRST "COVERED WAGON DAYS" CELEBRATION

ELDER WELDEN C. ROBERTS

FOUR score and four years ago the first company of "Mormon" Pioneers, through hardships and trials, wended their way across hundreds of miles of the trackless waste of Western America. They traversed plains, rivers, hills and rugged canyons, blazing their own trails and making their own roads. On July 24th, this company of one hundred forty-nine sturdy home-seekers, entered the Great Salt Lake Valley by way of Emigration Canyon and began the foundation of the noted Western City.

The first year in the Salt Lake valley was one of struggle, discouragement and privation; but through persistence and courage, those valiant Pioneers conquered and demonstrated that the valley was fit for the saints' habitation. The soil was fertile, but the fierceness of the summer's heat scorched the un-watered plants. Then, irrigation was inaugurated, making it possible to grow crops in the valley.

During the early season of 1848, conditions looked prosperous for a harvest until crickets came down in swarms from the hills, devouring the plants in the valley. But lo! seagulls came to the rescue, devoured the crickets and saved the crops from entire destruction; thus, the first harvest in the valley was reaped. The harvest was not too plentiful, but the saints gave thanks to God with a "Harvest Festival" celebration on August 10th.

The following year, July 24th, 1849, being the second anniversary of the arrival of the pioneers in the valley, the inhabitants were awakened by the firing of cannon, accompanied with music. The American flag was unfurled at the top of the Liberty pole, and was saluted by the firing of six guns.

The harvest was bounteous that year and an abundance of food was had for all present at the "Harvest Festival," held in the

Bowery, which was an open air structure, used for protection from the elements. A company of strangers who were passing during the feast were placed at tables and partook of the food. Sixty-two Indians also partook of the saints' hospitality.

Since the harvest festival of July 24th, 1849, that day has been celebrated throughout the inter-mountain region, at which honour is given to the pioneers.

On July 24th, 25th and 26th of this year, the greatest pioneer celebration in the history of Utah was held, known as "Covered Wagon Days," at which early day pioneering was portrayed in parade, pageant and tributes to thousands of saints, friends and tourists.

UTAH'S HISTORY GIVEN IN PARADE

The historic parade was an impressive beginning to Utah's first "Covered Wagon Days" celebration, which consisted of floats intermingled with bands, portraying Utah's history from the days of early trappers to present developments.

The procession was led with a float showing the expedition of Escalante, with its desert-weary burros, trailed by a band of Indians. Escalante, a Spanish Priest, was the first white man to enter the inter-mountain region. Following the Escalante float was one representing Jim Bridger, chief trapper, and the rest of the trapper-adventurers—Peter Skeen Ogden, Jedediah Smith, John C. Fremont and Kit Carson. Brigham Young with his band of pioneers were then depicted as entering the valley. In beautifully decorated floats that fairly radiated colour in the unclouded rays of the sun, early incidents of Utah pioneer life and Covered Wagon Days were shown.

After these historical groups, came in rapid succession the pony express, cowboys, soldiers of the Civil War, a stage coach, and floats depicting early transportation methods, the idea of which was carried to its culmination in the modern, elaborate, expensive motor car. Then, float after float began telling Utah's history in its industries, schools, commercial enterprises, newspapers, etc.

The parade was one of unusual success, drawing the largest crowds ever assembled in Salt Lake City. The streets were packed with people, anxious to see the parade in procession. Saints and friends together cheered as the floats passed by. It was one of the most impressive sights Utahns and tourists have ever witnessed. It continued without a hitch for three hours.

The second day's "Covered Wagon Days" celebration began at the Airport, where dedicatory services were held, and an exhibition of stunt and formation flying was given. Contrasts of early pioneer day transportation were also made with modern conveniences.

Presenting in magnificent pageantry Utah's advance from Indian days to the present, the "Covered Wagon Days" spectacle,

"Spirit of Progress," drew approximately eighteen thousand people to the University of Utah Stadium, Saturday evening, July 25th.

Vari-coloured lights cast over the dancers and tableaux from large floodlights at the corners of the stadium gave unusual beauty to the performance, while a chorus of seven hundred and fifty persons—principally from the Tabernacle choir, aided by singing groups from surrounding cities—and a large orchestra rendered theme music for the dancers and the pageantry which gave to the performance the final magic touch.

The pageant depicted the various stages of progress during the development of Utah from the pre-pioneer days, when Indians roamed the prairies and mountain fastnesses; the purpose and habits of the trappers; the first company of pioneers entering the Salt Lake valley; Brigham Young and others making peace treaties with the Indians; the advance in transportation from the pony express and ox team to modern conveyances; and the joining of the Union Pacific to the Central Pacific rails at Promontory, Utah, May 10th, 1869.

The final division of the pageant, "Prosperity Days," portrayed present day conditions and the rapid strides of progress made in the short period of eighty-four years.

The pageant ended with a crowd-thrilling exhibition of fireworks.

THE CONCLUSION OF CELEBRATION

The concluding events of the "Covered Wagon Days" celebration were held in the Salt Lake Tabernacle, at special services on Sunday morning July 26th, during which tributes were paid to the "Mormon" Pioneers by Governor George H. Dern, Governor of the State of Utah; Mayor John F. Bowman, Mayor of Salt Lake City; Elder Reed Smoot, United States Senator and also of the Council of the Twelve Apostles, and President Anthony W. Ivins. Each of these speakers praised the Pioneers for their fearlessness and courage in laying the foundation upon which Utah is built.

During the regular Sunday afternoon services in the Tabernacle, President Heber J. Grant and United States Senator William H. King bore fervent testimonies to the integrity, fidelity and courage of the "Mormon" Pioneers.

The "Covered Wagon Days" celebration was known throughout the United States; thousands of tourists and friends flocked into the valley to see one of the greatest events of the year; saints from afar made special effort to attend the celebration; thus, many saw the notable feat.

Due to the co-operation of the people in Salt Lake City—"Mormon" as well as non-"Mormon"—the celebration was made a great success, wherein non-members as well as members of the Church caught the spirit of the occasion and learned much connected with the settlement of the inter-mountain region.

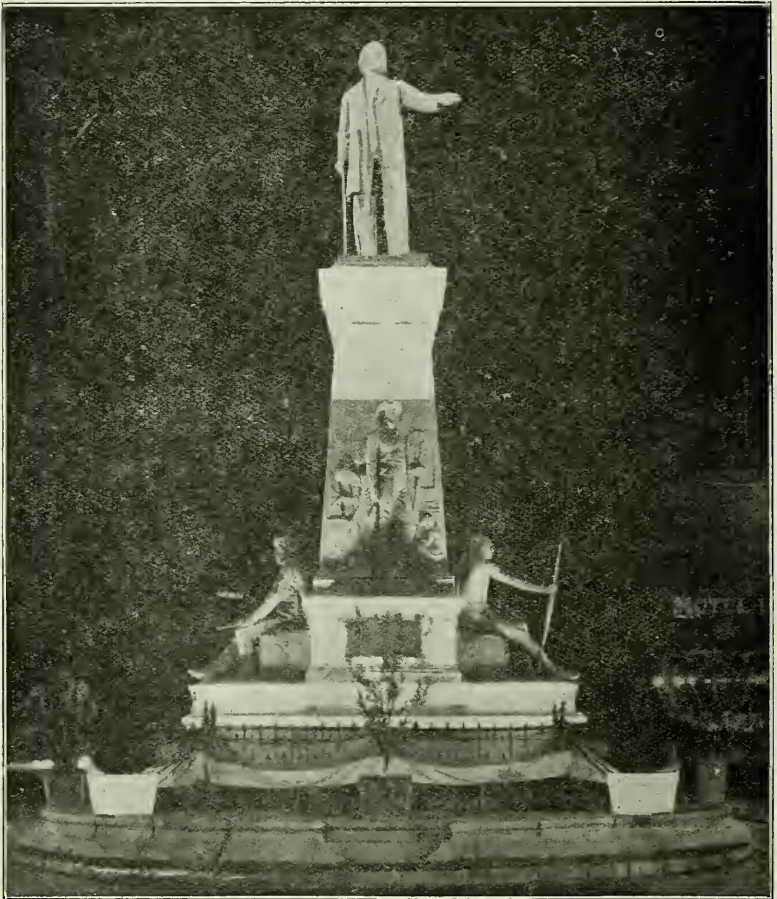
A spirit of brotherly love characterized the "Covered Wagon Days" celebration, thus increasing the bonds of friendship between friend, saint and national representative.

Selections from the addresses given fill this issue of the *Star*. The address of Senator William H. King will appear in the next issue.

HONOURING PIONEER STATESMEN

ELDER WESTON N. NORDGREN

ONE of the most outstanding features of the Pioneer "Covered



BRIGHAM YOUNG MONUMENT, SALT LAKE CITY, UTAH.

Wagon Days" celebration, on July 24th, 25th and 26th, at Salt Lake City, Utah, was the lighting of the statue erected years ago in

honour of Brigham Young, second president of the Latter-day Saint Church, and leader of the "Mormon" Pioneers to Utah.

Two red and two white spotlights played on the structure, from the corners of the four blocks surrounding it. On the southeast and northwest corners, the white lights were placed; on the southwest and northeast the red beams shone.

The monument, of grey stone, was thus lighted so it could be seen for more than half a mile. When observed closely, it was noted to have an intermingling of white and red, making a pink tinge on the light grey structure.

Two-thirds of the way up the monument from the ground, the colour changed to a vivid green, from a series of green spotlights placed within the railing at the base of the monument. The pioneers, Indians and other scenes depicted were slightly shaded by this green light, so they could not be seen for such a distance as could the figure of Brigham Young.

Outside of the railing at the statue's base, real sagebrush, and bunting of red, yellow and green were draped. The effect was a marvelous symphony of colour, seeming to ripple with the spirit of the old West. It was a thrilling sight, and one visitors are not likely to forget.

INTEGRITY OF THE "MORMON" PIONEERS

PRESIDENT HEBER J. GRANT

I REJOICE in the Gospel of Jesus Christ and in the individual testimonies that have been given by the thousands, tens of thousands and even hundreds of thousands, from the day when the Church was first established through the instrumentality of the Prophet Joseph Smith. I am thankful in knowing that from every land and clime where the Gospel has gone, from every religion under heaven, honest people have embraced it and have been given in answer to earnest prayer a testimony regarding the divinity of the work in which we as Latter-day Saints are engaged.

As I listened to the very splendid tributes that were paid here this morning to the pioneers I thought of the fact that all that has been accomplished here is due to the faith of a boy who went out into the woods and supplicated God for light and knowledge. His prayer was answered and he had the privilege of conversing with God and Jesus Christ.

I am grateful for the wonderful accomplishments of Joseph Smith. Only a short time ago, less than two months, I paid tribute here for some twenty-five or thirty minutes to Brigham Young, telling of his wonderful achievements. I am happy in contemplation of the great work done by Brigham Young, and in the wonderful ability, power, intelligence, and physical and

mental strength of the man, but above all I rejoice in the wonderful testimony that he always bore of the divinity of the mission of the Prophet Joseph Smith, and in his giving credit to Joseph Smith for laying the foundation upon which he had built—that he was the instrument in the hands of God of inspiring and blessing Brigham Young and giving him a knowledge of what he should try to accomplish.

We as Latter-day Saints are aware of the fact that Joseph Smith started for the Rocky Mountains and returned only because of the fault-finding of those who were lukewarm in the faith; that with a chosen body of men he expected to explore this country; that he had announced and declared by revelation from God that the people would go to the Rocky Mountains, that some would lose their lives in consequence of exposure, disease and persecution, but that some would come here and see the Latter-day Saints become a great and mighty people.

I think one of the great characteristics of Brigham Young, the pioneer, was his willingness to acknowledge that he was simply building upon the foundation laid by the Prophet Joseph Smith. We have a book of revelations containing hundreds of pages that has come to us through the Prophet Joseph Smith.

I am grateful in the fact, as stated here to-day, that all great movements are founded on faith in God.

I want to say that the one great thing we should never forget in paying tribute to the pioneers is the marvelous labours of the wives of those men. They had the burdens to bear. The wives stayed at home while the men went out into the mission field, but theirs was the greater labour. I thank the Lord for such women as Eliza R. Snow, Zina D. Young, Bathsheba W. Smith, Emmeline B. Wells; such women as my own dear mother and the mother of Anthony W. Ivins. They were among the truest and the finest, and had the most convincing testimonies of the work in which you and I are engaged that any mortals can have.

May God help those of us who owe our existence here on earth to the pioneer fathers and mothers and those who built the Church in early days of hardships, to be loyal, to be true and to be faithful, is my humble prayer.

As the President of the Church, I wish to express my deep appreciation for all that has been done in this great celebration that we have had, for the unity of purpose and all that has been accomplished by the men who have been on the committees. I think it is little less than wonderful—the time we have had together.

May God's blessings ever attend us, I ask in the name of Jesus Christ. Amen.—Part of an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday afternoon, July 26th, 1931. (The remainder of the discourse to be published in full later.)

ACCOMPLISHMENTS OF PIONEERS

PRESIDENT ANTHONY W. IVINS

I FIND myself very much in the mental attitude expressed by Alexander upon the death of his father, Phillip. He said: "He has left me no worlds to conquer." The occurrences of the past few days—the great parade on Friday, the exhibition at the Airport, the culmination in a magnificent pageant which was given at the Stadium last night, and then the remarks which have already been made this morning, leave very little more to be said.

That I may be very brief I have jotted down some of the thoughts which I would be glad to express.

This entire program, as I have referred to it, has brought forcibly to the attention of those who have witnessed these activities, the contrast which exists between the age of the caravel of Columbus, the pack horse and canoe of the trapper, the covered wagon and ox team of the pioneer, and the steamship, the railroad, the automobile and the airplane of to-day; a contrast which has made the accomplishments of the past one hundred years the miracle century of the ages. The greatest miracle of it all is the fact that those of us who have lived through the past fifty years have witnessed greater progress, greater development in the application of science, in the conveniences which apply to the comfort and the necessities of man, than have been realized in all the centuries which have preceded it.

We have been taken back in retrospect to the days when resolute, courageous men sailed uncharted seas, blazed their way through unknown forests, across trackless deserts, and over snow-clad mountains.

The romance and tragedy of these trails will never be written or told, they cannot be, because the men and women who made unrecorded history as they trod these devious ways have long since gone to tread the paths of another and better world, leaving very little of written history behind them.

When Columbus stood upon the deck of the Santa Maria, his seamen in open revolt, demanding that he retrace his course, he manifested the true spirit of the pioneer—and he was the original pioneer to us—when he replied to them, "Sail on."

It was the same unconquerable spirit which made possible the survival of the men and women who landed upon the coasts of New England, upon the James river in Virginia, who, under the most distressing and difficult conditions and constant danger, began the task which brought to us our present civilization.

(Continued on page 569)

THURSDAY, SEPTEMBER 3, 1931

EDITORIAL

THE PIONEER

THREEFOLD is the labour of the pioneer.

He enters unknown or unoccupied territory, whether of matter or mind, explores it, resolutely remains upon it, to conquer it, and to make it useful for human kind.

He toils and struggles, body and mind set taut, rising after every defeat, to vanquish the inhospitable, uncultivated terrain, to make it tolerable for himself and bounteous for those who come after him.

At last, when the conquest is over, the demonstration complete, and the evening approaches, he surrenders to others, to the flocking multitudes, the desert he has made to blossom as a rose.

At first sight the life of the pioneer seems to be a tragedy; but it is not so.

Threefold is the reward of the pioneer.

Faith drives him to subdue the new land; faith that it can be done; faith that he can do it. Courage is the firstborn of faith. Faith grows within him and waxes large. He towers above other men, for faith is the mightiest of all forces.

His struggle ends in conquest. A new world opens before him. He tastes the thrill of the discoverer and conqueror. The keen emotion of mastery suffuses and fills his whole being with satisfaction.

He sees others, less courageous or less able to shift for themselves, enter, with little effort, into the ease that he has made possible. His heart warms, his soul rises to nobler heights, because he has helped his fellow men. He learns the exceeding joy of service.

To seek the unknown truth, to conquer through toil; to grow strong in faith and courage, to give to others—of such stuff are men made, imperial men.

Every onward step of man has been into the unknown; every increasing conquest has been as light cast into dark places; pioneering has been the measure of progress. The pioneer is the helper, the hero, the great one of mankind. Such pioneering may be done in private life, in the family circle, in daily tasks, quite as well as in great deserts and wide open-spaces. The spirit, not the task, makes the pioneer.

Into a dreary waste of withered spiritual life came the Prophet Joseph Smith. He plowed forsaken soil; he planted, watered and

tended where men said nothing would grow; he pointed the way to the new garden of eternal conquest and progression; then, having done his duty as a pioneer, he laid down his life, in witness of his sober honesty and genuine faith.

The Church of Jesus Christ of Latter-day Saints has ever pioneered—in every worthy realm of man's life. The conquest of the Great American Desert was but a symbol, a chapter, of its continuous labour of pioneering. The Church has no other motive, no other purpose, than to uncover truth, show its usefulness and to deliver it over to the race of men for their good—to pioneer for the benefit of humanity.

God bless the pioneer, of the past, of the present, and of the days to come.—W.

ACCOMPLISHMENTS OF PIONEERS

(Concluded from page 567)

Contemplating the past as it applies to us, the people of Utah and the inter-mountain west, we think of Father Escalante, Jedediah Smith, William Wolfskill, Fremont, Ashley, Bonneville, Bridger, Kit Carson, and others who contributed so much toward the opening and final colonization of the country which we occupy.

There is yet much to do in pioneering, for we are only on the threshold—if I properly interpret the present—of the possibilities which the future has in store for us in the field of human endeavour.

It is the spirit of the pioneer which prompts finite man to reach out in his endeavour to penetrate the infinite. After a while, with God's help, he will succeed in doing it.

Perhaps the most important achievement of the immediate past is the fact that mankind has been rapidly brought into closer bonds of fraternity and human sympathy than ever before. The selfishness, ignorance and bigotry of man has in a measure been overcome, and a spirit of mutual understanding and good will pervades the world as never before.

Covered Wagon Days and the development of civilization in Utah and the adjacent western states would not be complete without reference to the "Mormon" Pioneers, who entered this valley eighty-four years ago. It is true, as stated, that others had gone over these devious paths and had established isolated forts and trading posts, but no one had come with the determination to establish, maintain and develop community life.

The coming of the "Mormon" Pioneers was not a thing of chance. They were not a body of aimless wanderers, going without purpose they knew not whither, but a company of intelligent, educated men and women, principally of New England extraction,

thoroughly organized, the peers of any of their time, going to a destination which had been carefully decided upon, for the accomplishment of a definite purpose, directed by a master mind to conceive and a master hand to execute, as you have heard. It was the mind and hand of Brigham Young. They were not people who had been homeless dependents, seeking means of easy existence, but people who had, in an astonishingly short period of time, established one of the most populous and beautiful cities of the State of Illinois, from which they had been mercilessly driven in the dead of winter by relentless enemies.

Accused of violation of the civil law, not a single instance is of record where the charges were proven to be true. Governor Ford made this plain in his report of a personal investigation which he made. Charged with disloyalty to the government of which they formed a part, they answered by giving five hundred of their young men as volunteers for service in the war with Mexico, leaving old men and boys, and in some instances women, to drive the teams and give the protection so much needed as they pursued their weary way toward this valley; and when they reached it one of their first acts was to raise the Stars and Stripes and to declare the inter-mountain region, which then belonged to Mexico, to be an integral part of the United States of America.

You may ask why, if the "Mormons" were a patriotic, law-abiding, peace-loving people, were they driven from the confines of civilization to seek a home among savages? This is neither the time nor place to answer the question in detail as it can and has been answered. It is only necessary for me to ask another, and you will understand.

Why was Jesus of Nazareth put to an ignominious death by his own people? Why were His followers slain by thousands, men made to fight for their lives in the gladiatorial contests at Rome, and women and children sold into slavery?

Why did our New England ancestors put innocent women to death who were suspected of witchcraft, and banish Roger Williams, compelling him to seek protection from savage people?

If you will answer these questions you will know the reason why.

I knew these "Mormon" Pioneers as few men now living knew them. My association with them began in a covered wagon, when my parents and the mother of President Grant who sits here, made the toilsome journey from New Jersey, the place of my birth, to this valley, a journey which consumed one hundred twenty-eight days, and we had the best means of transportation that the country afforded at that time.

They were my teachers, these pioneer men and women, guardians of my youth. They were not soldiers of fortune, staking life for reputation. He was not an egotist, this "Mormon" Pioneer, whose vision was confined to his own restricted environment.

Profoundly religious, he held in reverential respect the religion of other people.

I have seen him face danger with the courage of a Spartan, and perform acts of mercy with the gentleness of a woman.

Under his tutelage I was taught faith in a living God and service to Him and my fellow man; that the Lord was the same good Heavenly Father that has ever been ready to bless and direct those who put their trust in Him.

They taught me loyalty to my country and obedience to its laws. They taught me both by precept and example that I must defraud no man though the thing be small. They taught me the fundamentals of integrity, industry and economy, truths as fundamental to-day as they were in the beginning of time and will remain so throughout eternity.

This is the heritage that the Pioneers of Utah bequeathed to me and to all others who listened to their teachings.

May their children and children's children to the latest generation carry on as their fathers carried on, is my earnest prayer.—Address delivered at mass meeting of "Covered Wagon Days" celebration held in the Tabernacle, Salt Lake City, Utah, U. S. A., on July 26th, 1931.

ADVERSITY CAUSES DEVELOPMENT

ELDER REED SMCOT

OF THE COUNCIL OF THE TWELVE

THE sorrows, and the hardships, the joys and the victories, of pioneer days, have been made the theme of song and story, and it is not for me to recite them here. I recall in this open valley the deep snows of heavy winters, when with many it had been but a screen of shivering scrub-oak branches between them and the wintry blasts; and in summer we had what was known as Boweries for public places of assembly, these covered with the same oak-brush branches to shield us from the burning rays of what was, after all, a glorious sunlight. I recall the rough log houses and the crude adobe dwellings. I have seen and rejoiced at the transformation from those to stately buildings and palaces of brick and marble. I have seen the little barefoot boys driving ox teams drawing covered wagons, and oftentimes wagons without covers. I have seen the men and the boys, in those toilsome days, hauling the wood from the canyons and the hay and grain from the fields, working late and early. Those scenes have taught me the virtue and worth of honest labour. I have seen the rude bridges, not infrequently made of but a couple of log stringers and a bedding of brush

which the lightest automobile of to-day would not venture upon. I have seen these changed to the wonderful industries of this hour, upon the firm foundations of civilization laid by our pioneer fathers and mothers. I have known the primitive schoolhouses and their rude furniture, and the sincere and self-sacrificing teachers who were building the characters of the young generation of that time. I trust that the example of that sincerity and self-sacrifice has not disappeared from the splendid school buildings and churches and chapels of to-day.

Nor have I forgotten the persistent and effective advertising of the beauties and desirability of our homes in the mountains, which brought to these valleys thousands and tens of thousands of later arrivals who have joined in building up the splendid commonwealths of this extensive area of our great country. From the pioneer stock in these valleys went out thousands of heralds of the news that, beyond the great plains where "the wolf and the bear unmolested did roam," and beyond that area of the middle west where "the mighty Missouri rolls down to the sea"—"Our home is in the west," where the desert was being made to blossom as the rose and the wilderness and the solitary places were glad to welcome the good and the true of other sections of our country and of foreign lands.

There were prejudices and misunderstandings to overcome. For this it took time, and explanation, and experience. But the changes came on gradually and conscientiously, to the present era of friendliness and companionship which mark the relations of the people of this great nation, including those of these mountain valleys and of the great west. Truly from the days of the pioneers of 1847, westward the course of the empire has taken its way. And as an illustration of the progress of this friendliness and recognition, I have pleasure in quoting from a speech of the late Charles C. Goodwin, once editor of the *Salt Lake Tribune*—a speech delivered at the great Jubilee Pioneer day celebration in Salt Lake City thirty-four years ago. To me it is a gem to be frequently recalled to our minds:

O, Pioneers! O remnant of that band,
 The first to storm yon mountain ramparts hoary,
 We here salute you, and in reverence stand,
 To read your wondrous story.

Ye, on whose lips was fashioned the first prayer,
 That from this valley trembling ascended,
 Ye, whose full voices first upon this air
 In hymns of praise were blended.

Look now about you, mark the changes wrought,
 Since first you came, O marvelous transition.
 And tell us: Did you in your wildest thought,
 Foresee this grand fruition?

A smile has come upon the desert's face,
 Since, in the waste, you reared that first rude station :
 A sovereign state has rounded into place—
 A glorious creation.

Fair homes are everywhere ; and temples high,
 To justice, learning and religion lifted,
 Turn mortal eyes to where, upon the sky,
 The clouds of doubt are rifted.

Long may you live, may a great people's love
 Surrounding you, supporting you—caressing,
 Make you forget the flight of years, and give
 To every hour its blessing.

May your last days be free from pain and care,
 Serenely trusting in your great Defender ;
 May your last sunset fill your earth and air
 With circumambient splendour.

And when the twilight merges with the night,
 May all the sheen of all the stars be given,
 To light your spirits in their final flight
 From care-filled earth to heaven.

—Part of an address delivered at a mass meeting of "Covered Wagon Days" celebration in the Tabernacle, Salt Lake City, Utah, U.S.A., on July 26th, 1931.

THE FIRST SETTLERS OF UTAH

GEORGE H. DERN

GOVERNOR OF THE STATE OF UTAH

A "COVERED WAGON DAYS" celebration might be held in any western state, for they were all settled by immigrants who came in covered wagons. Nevertheless, a celebration with such a title is peculiarly appropriate in Utah, for it was here in Salt Lake Valley that the permanent settlement of the inter-mountain west by white people began. The romance of the Covered Wagon seems to apply with especial significance to the settlement of Utah.

The people who arrived here in 1847 were not the first white people to enter this territory. The explorers and the trappers were here before them, and the gold seekers did not come to stay, any more than did the explorers like Escalante, Bonneville and Fremont. They came seeking fortunes to take back east and enjoy. With all due credit for their achievements they were exploiters, not settlers and builders.

But the "Mormon" Pioneers who were led to this valley by that great builder and statesman, Brigham Young, were of a

different type. They did not come to skim the cream off the country and then depart. They came here to make their homes. They brought their wives and children with them. They built houses, roads, schools and churches. They plowed and irrigated. They developed the country and made an American state of it.

It was not easy to do. I was told last night by a daughter of one of the original pioneers that on the morning of July 25th, 1847, when they learned that they were not to move on farther, many of them sat down and cried. Was it because their trek over the plains and mountains, with all its difficulties, had after all been an exciting adventure and they were sorry it was over? Or was it because this Salt Lake valley, which is now so lovely, looked to them as Daniel Webster had described it in the United States Senate, a barren waste, uninhabitable for man, and fit only for wild beasts and savages?

But their clear visioned leader said, "This is the Place," and so they stayed and plowed, sowed, irrigated and built; and they proved that Daniel Webster was wrong, for he did not know about irrigation. And as someone has said: "When tillage begins, other arts follow. The farmers are therefore the founders of human civilization."—An excerpt from an address delivered at mass meeting of "Covered Wagon Days" celebration held in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday morning, July 26th, 1931.

A TRIBUTE TO PIONEERS

JOHN F. BOWMAN

MAYOR OF SALT LAKE CITY

So, ON THIS OCCASION, we can fittingly stop and pause for a moment, irrespective of creed or religion, or even if we have no religion, to honour these great men and women of courage and vision, who were willing to come into this desert waste, this great American Desert, and build up these beautiful cities and hamlets and develop these beautiful valleys, and establish civilization and culture in the midst of savagery.

God bless the pioneers of all times and of all countries, who have had the courage and the vision to build, not only for themselves but chiefly for those who came after them. May we always have the spirit that this great congregation has here, and which this city and this community have manifested in this great celebration and hold in loving and respectful remembrance all these great men and women, and all great men and women of their type, who built for future generations as well as for them-

selves.—An excerpt from an address delivered at Mass Meeting of "Covered Wagon Days" services held in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday morning, July 26th, 1931.

THE DESERT OR THE COAST—A DECISION

JOSEPH J. CANNON, EDITOR "DESERET NEWS"

Two strange events happened almost at the same time during the journey of the pioneers westward. Either might have been expected to divert them from settling in the region of the Great Salt Lake.

It was just before the Fourth of July, 1847. The company was approaching the crossing of the swollen Green river. Colonel Jim Bridger came upon them as he was traveling eastward from his own place, Bridger's Fort, to Fort Laramie. They were eager for information regarding the country ahead, and with the best of intentions the experienced frontiersman tried to discourage them from settling in Salt Lake Valley.

It was on this occasion that he offered a thousand dollars for the first ear of corn grown there.

When he found that Brigham Young was determined, he pleaded that at least no large colony be settled in that desert region until it was proved that grain would grow.

Colonel Badger left and William Clayton, the careful historian, put down in his journal the detailed information they had received.

Two days later the pioneers were amazed to see riding into camp an old friend, Samuel Brannan. In 1846 he had taken a company of Latter-day Saints around Cape Horn to the Golden Gate. They were now comfortably settled in the San Joaquin valley. It took Elder Brannan exactly three months to travel from the coast eastward to meet the pioneers. This hard, dangerous journey was undertaken in order to induce them to come on to California. He would be their guide.

In colours as bright, as Bridger's had been drab, he told of the beauties of the Pacific coast.

He knew the desert, for he had just traversed it by weary travel. He had also seen the loveliness and tested the hospitable climate and bounteous land along the western ocean. Every instinct, every human experience made him feel that his advice was sound. He urged it as a member of the persecuted people.

What did Brigham Young go through during that day near the Green river?

He was a man of great common sense. He knew the value of practical advice. Elder Brannan was his friend. What greater proof was needed than the thousand mile journey with only two companions across two mountain ranges and a desert, through many different Indian tribes?

Bridger went east pitying the inexperience that would disregard good advice.

Brannan went west sorrowful that his friends proved so stubborn and foolish. He became the richest man in California, financed a Mexican revolution, built for himself a magnificent mausoleum, led vigilantes, and at the end of his days begged food and drink in saloons and died a pauper.

In rejecting the advice of both men, Bridger and Brannan, Brigham Young, on that historical occasion, determined to take his people to the Rocky Mountains to build up settlements there and to grow into a mighty people.

After all, such are the decisions every one must make some time in his life—many times perhaps—to follow the wisdom of the world, the experience of men, toward advantage, gain, contentment and safety, or to follow the voice of our inner life to the fulfillment of our real destiny.—Editorial in *Deseret News*, July 24th, 1931.

FROM THE MISSION FIELD

Doings in the Districts: *Portsmouth*—One person was baptized in Portsmouth on July 30th, by President Steven D. Howells and was confirmed a member of the Church on Sunday, August 2nd, by Elder Cyrus W. Greaves.

Sheffield—On Friday, July 24th, a successful lantern-slide lecture was held in the Empire Hall, Royston, near Barnsley. Seven hundred people packed themselves into the hall to hear Elder G. Dwight Wakefield discuss "Mormonism." Many were turned away because of insufficient accommodations. The quiet spirit of the people was inspirational, and the lecture went over well. The result of the lecture is a warm, favourable feeling toward the Elders labouring in the village.

Welsh—At a baptismal service held in the bay at Llanreath, Pembroke Dock, on Friday, July 17th, two persons were baptized by Elder W. Layton Barlow. They were confirmed members of the Church by Elders W. Layton Barlow and Leon Whiting the following Sunday, July 19th, in Sacrament meeting.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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